# RELIGIOUS.

Passion Sunday in the Churches.

Lessons from the Pangs of

RELIGION IS LIBERTY.

The "Big Jobs" of Penitence and the Two Roads to Eternity.

A Crowd of Converts to Catholicity.

#### A Splendid Bouquet of Pulpit Passion Flowers.

Plety was the order of the day in this and the sister city yesterday. Fresh, bracing air and partial sunsnine gladdened the hearts of all, and when the m nd is wrapped in cheerfurness it is but natural that man should lift it up to the Lord. When the great orb of day is obscured and nature looks overcast, the soul may turn to contemplation of sublime things, but it needs sorrounding quiet to be successful in this. Armed with cheerthen, and spring overcoats, the male sex led forth their wives, sisters and daughters to wership in springtide garments. Gay colors peeped out here and there on our city's daughters like opening buds upon the trees, all the more grateful to the eye because of the prevailing sombreness of tint around. There was a smile on very lip and a prattle on every tongue as the churchgoors marched in stately column to the portals of the holy temples. Within a similar cheerfulness was visible. The dullest preachers felt the impulse of the vernal grace and a full congregation literally sowed their sermons with pleasant figures. like fields brilliant with primroses. It is fervently to be hoped that many will have felt the benefit of the good words they heard.

#### FIFTH AVENUE BAPTIST CHURCH.

Memorial Services-A Review of the March of Civilization During the Past Thirty Years— Dr. Armitage on the Herald—It is the Pioneer of Civil and Religious Liberty Through-

Yesterday being the thirtieth anniversary of the Fifth Avenue Baptist church a very large congregation assembled in the church to take part in the morning services, which commenced at half-past ten by the singing of a hymn composed for the occasion by Mrs. Lydia Baxter. The preacher's desk and platform surrounding were elegantly decorated with natural flowers in baskets and pots, while on the piliars in the aisles hung the Sunuay school banners, one on each side of the platform. On the wall was a banner with the names of the only two pastors who have been in charge of the church since its organization. On one were the words, "J. W. Benedict, 1 41 to 1848;" on the other

"T. ARMITAGE. 1843 TO 1871." After the singing of the hymn a selection from the Scriptures was read by the pastor and congregation, each repeating a line in turn. This was followed by an anthem from the choir and a prayer by Dr. Armitage; after which a hymn, composed by himsell, was sung both by congregation and choir. When this had been gone through the reverend pastor began his sermon, which was one of great inter-

tor began its sermon, which was one of great interest to his hearers, the greater number of whom had
been with the churca for a long time.

He commenced by saying:—We have assembled
here this morning to celebrate the thrusth anniversery of this churca, and it is fit and proper
that we should make it a monumental celebration. Were we raising a monument to
celebrate any political or national events, or to
any great military man. we might take other
means of doing it; but when we raise one to Jenovah
it is only necessary that we do it in our hearts. In it is only necessary that we do it in our hearts. In the manner of counting nowadays we number thirty years a generation. The living works of God are the best memorias possible for they are everything. Unchangeability is an attribute of the divinity. To hange is creaturely, and then it is magnal for all hings mortal to change; but Gos cannot change, or lie would cease to be God if He did. With Him a thousand years is as a day; then how easily do we become confused in trying to understand His immutability. With what interest will not one of a later generation hear from some older member of the community of what happened in years iong gone by; therefore, it is that most of you will hear with pleasure regarding the events of the past generation. At times in a generation there is a kind of stoppage; the world seems to have ceased going round, as it colwests were in the air, when soon everything becomes wide awake and the bustle and noise that ensue is in perfect contrast to what has preceded in. Thus it is that God raises a memorial of his works and makes himself felt throughout all ages. Look at a rosebud which you have just plucked early in the morning, and then take a pencil and sketch it. Keep your eyes on it until inghit; watchwell for every change which takes place in it. You see none, though you examine it ever so closely, and yet at night compare it with your pencil sketch of the morning and you will perceive that it is withered. Thus it is that a thousand years is as a day; then how easily do w become confused in trying to understand His immu

morning and you will perceive that it is withered. Thus it is that

GOD WORKS IN NATURE,

silently but surely, without being seen, but none the
less felt. In every minutize of nature, in the smallest insect that crawls over the earth, in each cloud
that passes through the sky, I see a memorial of Jehovan. For over four thousand years redemption
was promised before it was effected. But still He
was, as it were, chiseling out the greatest monumental work which He ever accomplished.

WONDERFUL CHANGES IN THE WORLD.

In the generation which this church has seen great
events have occurred, which has made it a remarkable epoch. It has been a period of change, a period
of improvement. Some things unknown before
have been numerous. Civil and religious liberty were at a low ebb except in great
Britain and Switz-thandhandeven there in their infancr. Russia held her 25,000 seris, Italy was under the
sway of the people; Scotland was struggling for religious therty, and Dr. Challoner was endeavoring to
obtain a footing for the Scottish Church; Ireland was
endeavoring to obtain Catholic emaneipation, under
the leadership of O'Connell; Richard Cobden was
trying to make bread cheap; the United States were
on the verge of war with England, on the Northeastern question, and with Mexico on the Texas
[know of no place where selected in the content of the content in the content of th

eastern question, and with Mexico on the Texas question.

Religious liberty.

I know of no place where religious liberty is denied. See how spain has thrown off-the yoke. I have been informed that on the very ground where the Spanish inquistion held its sway an American Christian teaches Sunday school. Is not this a generation of improvement? To-day poor Italy is a free and united country. In Rome to-day I could preach the Gospel as freely as I do here in this church. The Irish State Church is destroyed and all creeds are on an equality. From the way things are going in England it is safe to say that the English Church establishment will fall, too. An English Church establishment will fall, too. An English princess has

ARRHED A SUBJECT
and broken the barrier between royalty and the people, and if the son of the Queen does not mend his manuers plebean president may tell him when his royal mother goes todier grave that his services are to longer required. Look at

OUR OWN COUNTRY'S GROWIN
during this time. When this church was built we had seventen millions of a population in the United States; now we have forty millions. Then the locky Mountains were seidom troubled by the footsteps of a white man. Now had scarcely a thousand miles of railway in the whole country; now they can be counted by tens of thousands. Less than thirty years ago no one monght that in the space of a second we could communicate across the Atlantic., Truly, we have had mighty changes in this generation. Then in our democratic institutions what changes! Slavery is dead. I do not know who would restore it. And we are at peace, but we have had to pay a fearful price.

we are at peace, but we have had to bay a learning price.

NEW YORK THIRTY YEARS AGO AND TO-DAY.

Compare New York thirty years ago with New York of to day. There was no Fourteenth street, no I wenty-third street, no Madison, Lexington or Fifth avenue; the streets were crooked and narrow and there was no gas. But in no department has there been so great a change as in the newspaper and iterary world. You see an immense change in the wielding of power of the daily press. There is no not you in the world which has such a manly untrammelled press as ours. When I was commencing my ministry

THE NEW YORK HERALD was surging its way alead and going into new paths of journalism, and it was the first to begin the reporting of sermons which has given it such a wide reputation. Some of the papers have handled me pretty roughly, but I mind it not, as one who al-

ways says what he feels, and I hall them as helpers in the good work.

ways says what he feels, and I hall them as helpers in the good work.

a great change has taken place, and they have become a power in the land, and should any one undertake to write a history of the United States he would not have done his work faithfully if he neglected speaking of the Sunday schools. Nor do we worsbip any longer in barns, but in places of architectural beauty.

THE CONGREGATION PAST AND PRESENT.

Dr. Armitage continued at some length, and concluded by giving a statement of the work which the church had accomplished during the past thirty years. It had 2,250 church members altogether during that time; had now 686, leaving 1,554 who had passed away to the church above, or who had joined other congregations. The church originally was in Norfolk street, had been burned, built a new one on the old site, soon after moved to its present position and changed its name. At that time it had only \$4,803, and now the church property was worth \$200,000, with only a debt of \$40,000, and, said he, you have grown rich under my preaching, so that both the church and the congregation have prospered. When he had ended the senior deacen said a few words asking the congregation to pay off the debt at once.

NEW ENGLAND CONGREGATIONAL CHURCH. Religion is Liberty-Sermon by Rev. Merrill

Richardson.
There was the usual large and fashionable attenance at yesterday morning's service at Dr. Merrill Richardson's church, corner of Madison avenue and Forty-seventh street. Despite the semi-sombreness of the day there was the bright cheerfulness beautiful spring toilettes, the brightness of smiling faces—for there is no old fashioned, Puritanic blue law notions in this congregation-and the pre-emi nently bright smiles of the courteons ushers, George H. Gilbert, F. W. Dormon and George Wright, whose gracious and delicate style of showing people to their seats goes a good way toward putting them into a pleasantly worshipful mood. But these ushers are always smiling whatever the weather, and in front of the pulpit are always sweet flowers, filling the air with their delicious fragrance, and soft and low the music of the organ and mingled harmonies of the choir. The sermon was by the pastor, Rev. Merrili Richardson, and its subject, "Religion is Liberty." The text was Romans viii. 21.:- Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." This was one of the

grandest conceptions of the Gospel of Jesus Christ.

He bid them stand forth as heirs of God. Jews and

Gentiles were alike under this bondage. Christ

opened the doors to all. The religion of Curist was liberty. After further introduction he plunged into his subject in medias res, first answering the ques-

his subject in medias res, first answering the question.

WHAT IS RELIGIOUS LIBERTY?

The idea of God's government was personal. Christianity was freedom; Christianity allowed every one liberty to think and do as he pleases; it permitted largest freedom of conscience. At the same time it was a religion of law, order, right, responsibility. Within this compass there was the fullest liberty. He illustrated this by the constraints and reedem working harmoniously together within the circle of family relations. A further illustration was drawn from the relations existing between the citizen and the State. None dreamed of being constrained of their liberty except such as placed themselves in bondage through violation of some of the laws and were in fear of the prison shackles and reit the halter draw. The good and law-abiding citizen was free. It was so, he urged, with Christians—those obedient to the laws of God. The Gospel held up all the liberty one could enjoy—liberty of thought, conscience, action. The Gospel freed from all possible bondage—the bondage of ambition, lust, avarice and every evil passion. If they were the children of God liberty was their inheritance. If any one attempted to deprive them of this liberty they should say to such a one

"GET BEHIND ME SATAN."

How is religious liberty ontained? While they lived in sin God condemned them and their conscience condemned them. They were slaves to sin. They were prodigal sons—walfs of life. Take one who is a slave to Mammon, or lust, or strong drink, or ambition. The chains of slavery are getting each day more firmly riveted. They feet the galling thraidom. They desire freedom. They try to free themselves, and do not sunceed. This is particularly so with the slave to drink. But there is no passion or vice that cannot be resisted and overcome. The final threes of manhood, the final struggles of remaining self-respect rightly put forth will prevail, and how great is the freedom and innocence of such a redeemed one! God helps all such. His hand is stretched o WHAT IS RELIGIOUS LIBERTY?

behalf of the Howard Mission. Rev. Mr. Van Meter, Superintendent of the Howard Mission and Home for Little Wanderers, made an address, which was followed by addresses by Mr. A. S. Hatch, President of the Mission, and Rev. Mr. Richardson, An interesting feature was singing by the members of the Mission who were in attendance. A contribution was taken up at the close, which met with a generous response.

## ST. PAUL'S ROMAN CATHOLIC CHERCH

Christ a God of Love-Sermon by Rev. J. T. Hecker.

Father Hecker preached yesterday in this church, taking for his text the last verse of the gos pel of the day:—"I am, who am; amen, amen, before Abraham was, I am." When our Saviour said this the Jews stoned him, for they were satisfied that He had been guilty of blasphemy; and, with them, that was the customary puulshment for that crime. Jesus Christ used the expression "I am," and not "I was." because He wished them to understand

that He was eternal: in fine, a God,
There are two classes to be found among Christians; one, being fearful, timid and distrustful: the other, being presumptuous and too confident. I contess with the first I have no patience whatsoever. Again and again are they assured that "God loves those who serve Him with a pure heart;" still they keep on doubting, worrying and tormenting themselves, because they are not more perfect; fearing lest they may have concealed some sin in confession; and, after the performance of their religious duties, they go out in the world, and instead of appearing with illumined countenances, as did Moses when he came down from the mountain, they are morose and petulant, and their brows are darkened with a scowl. It is not, unfortunately, confined entirely to the world's people

from the mountain, they are morose and petulant, and their brows are darkened with a scowl. It is not, unfortunately, confined entirely to the world's people, but we find them even among those who have renounced the world and given themselves up wholly to the service of 60d. Did they but know it, this shows that they are

Not YET FULLY WEANED FROM THE WORLD.

Persons belonging to this class work great injury to the cause of religion, because others who are not religions, upon seeing how the practice of religion affects them, refuse to amend their ways, giving as a reason that if it makes persons so cross they would rather let it alone. They insuit God by their conduct, since they make Him appear as only a God of love and justice. Deus est caritas, "God is love," saith St. John, Christ's beloved Apostie; and He surely must be a God of love, who has said to us, "Come unto to me, all ye who are heavy laden, and i will give yon rest; for my burden is light and my year is sweet." I think it might properly be said of these people, that they are suffering from spiritual dyspepsia. On the other hand, those of the second class insuit God by their overweening confidence in His mercy. He is indeed a God of mercy, but they will learn one day to their regret, when it is too late, that he is also a God of justice, who will not stways allow them to go on thus violating and disregarding His divine commands and precepts. When they are asked to go to cenfession and become practical Catholics, one will tell you he is

TOO BUSY JUST AT FREEENT,

but he will do so by and by, Another is working hard to acquire a fortune upon which to retire, and as soon as he succeeds he intends to give up business and devote the balance of his life to God. When he first started in business he was very careful to invoke God's blessing upon his undertaking; but now that success has crowned his efforts he says to God, "See here; I can get along by myself now, and don't need your help any longer." This is not the language of his heart. Oh, how I wish I

tion with him, and stated that when at some he had often felt a desire to hear him preach had was arraid lest he might hear some yer? dupleasant truths—in fine, he was airaid the clergyman would be too hard upon him. The priest urget him to come, promising that he would not inich him as hard as he expected.

"Oh, I guess not," said the man. "I am thinking you would find me rather a big job."

"If that is all," said the priest, "do not hesitate about coming; for you will find that we are aiways ready to make big discounts for "big jobs." "

Father Hecker closed with an urgent appeal to his hearers to perform worthly their Easter duties, and, by so doing, once more become children of God.

CHURCH O' STS. PETER AND PAUL.

Sermon by the Rov. Father Fagan-The Old and the New Dispensations-Types and Shadows-The Sacrifice of the Mass. At the Church of Sts. Peter and Paul, Brooklyn,

E. D., a large and tashionable congregation assembled yesterday, who seemed much impressed with the ceremonies performed, which were carried out with all the solemnity peculiar to the Catholic Church. The sermon, which was appropriate to Passion Sunday, was delivered by the Rev. Father Fagan.

day was by ecclesiastical usage called Passion Sun-day, because the Church, during the two following weeks proposes to honor with particular solemnity

THE PASSION OF OUR LORD and Saviour Jesus Christ, and invite her children, the wide world over, to join with her in acts of ven eration, love and gratitude for the mercies displayed by our Lord in effecting the redemption of man by dying to atone for his sins. All the ceremonies and prayers which the Church presents to us, whether in the holy mass or the divine office, tend to excite the devotion of the faithful towards Jesus suffering for our offences. In the lesson of the day is placed be-

the holy mass or the divine effice, tend to excite the devotion of the faithful towards Jesus suffering for our offences. In the lesson of the day is placed before our eyes all that is elevated in the law of grace, the sacrifice of the cross, the source of all the spiritual benefits imparted to mankind since the creation of the world. The death of OUR GREAT HIGH PRIEST, Jesus Christ, is exhibited to our view, by which the crimes of men have been expiated, and the excellence and the efficacy of the sacrifice which Jesus offered on the cross, and which is each day renewed on militons of altars over the world, constitute the superiority of the law of grace over the ancient dispensation. His purpose was to vindicate the dignity and efficacy of the sacrifice of the cross, and, at the same time, to endeavor to expose the unnatural conduct of many Christians who frustrate the ends of this great sacrifice in their regard. The sacrifices of the old law could not give to Gol the giory of which He is worthy, nor could they appease His anger, nor present an adequate return for His goodness, nor obtain from Him a continuation of His mercy and grace. Therefore it was that Christspaid he had come to supply the deficiency of all the ancient sacrifices and to expiate the sins of man by the effusion of His blood. St. Paul gives us the most sublime idea of this sacrifice when he declares that the sacrifices of the old law were but TYPES AND SHADOWS

of the good things to come. While our Lord was hanging on the cross He exercised every divine virtue. He loved, He prayed. He gave thanks, He made acts of adoration and reelignation—in one word, He performed the most perfect act of worship. It should be remembered that He does the same every day in the aurust sacrifice of the mass. It would be a great mistake to think of the body and blood of Christ in the mass as a sort of dead offering. It is living and offered by the ever living Jesus Christ—a sacrifice immeasurably above the ancient rites, and truly and indeed one and the same wit

## BEDFORD STREET METHODIST EPISCOPAL

The Power of the Cross and the Progress of Christianity—Sermon by a Strauger.
The Methodist Episcopal church in Bedford street,

corner of Morton street, was crowded yesterday morning, as usual; but the pastor, Rev. John E. Cookman, was absent, and a stranger from the Theological Seminary at Morristown, N. J., occupled the pulpit. The minister read a Scripture lesson from I Corinthians, i., and subsequently preached from the eighteenth verse of the same: -'For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." The preaching of the cross, he said, has always been considered by some persons foolishness, just as the apostle found it in his day. This is the more remarkable when we consider that the apostolic age was an age of learning and science. But with all its knowledge and learning the worldly wisdom knew not Gol. The anclents TAUGHT A PLURALITY OF GODS:

gods for war and peace, for adversity and prosperity, for storm and sunshine; indeed, for everything they had their gods many and their lords many. Human sacrifices were sometimes offered to these gods, and the multitudes wallowed in the cepths of darkness and error; and there was no mean of dissipating this darkness until Christ came and brought life and immortality to light through the Gospel. Jew and Greek admitted that He spake as never man spake. He convinced them by His doctrines, His miracles and His life that He was the Son of God, and even devils were subject unto Him and unto his disciples through His name. The apostles lifted up the cross as Moses lifted up the serpent in the wilderness, and everywhere men looked unto it and lived. Paul went forth a herald of the cross, and entered into the synagogues of the lews, the schools of philosophy of the Greeks, and the market places and resorts of the multitudes, and kings and rulers trembled before the mighty power of God as presented through the cross. When he was abused and mocked and driven from place to place he did not desist from preaching the doctrines of the cross, but clung to them the more closely, and in the exuitation of his soul declared that he was not ashamed of the Gospel of our Lord Jesus Christ, because it is

ashamed of the Gospel of our Lord Jesus Christ, because it is

The Power of God Unto Salvation,
unto every one that believeth. God forbid, he exciaims again, that I should glory, save in the cross of our Lerd Jesus Christ. Jew and Gentile agreed in their contempt of the Gospel. The former required a sign from heaven—something additional to the supernatural demonstrations which they had at Jordan, when the Holy Ghost, in a bodily snape like a dove, descended and rested upon the Saviour and a voice from the Excellent Glory declared, "This is my beloved Son." Still they did not believe. The Greeks sought after wisdom. They could not comprehend a religion which was not laid down deep in their philosophies, and yet which all their philosophy could not fathem—a religion so simple that archangel before the throne cannot compass it all. A religion which could be illustrated by the grain of mustard seed, or the leaven in meal, or the lily of the field, was

A religion which could be illustrated by the grain of mustard seed, or the leaven is meal, or the lily of the field, was

TOO MEAN FOR THEM,
and they furned away from it. But, he asked, have all the Jews and Greeks, the infideis and scoffers of Christ and His cross passed away? Nay, verify; there are scores and thousands of them still even here in our midst in this city, and in every city in the land. And when the minister of Christ presents the cross and declares, in the language of inspiration, that there is no other name under heaven among men by which we can be saved, they turn away, and with a contemptuous sneer tell us they will not have this man to reign over them. But the time will come when those proud hearts will bow and those tongues confess that Jesus Urrist is Lord to the glory of God the Father.

The cross is the power of God. This was clearly perceived by the prophets of old, who foresaw the idols of the heathen overthrown, their temples converted into Christian churches and the worshippers turning unto the true and living God. We may talk of the victories of Alexander and Napoleon, of Wassington and Marlborough, of Grant and Sherman, but none of them can compare with the BLOODLESS VICTORIES OF THE CROSS.

No sooner had the banner of Christianity been fung to the breeze than pagan idols and priests began to tremble. Had not Christianity a divine life within itself it must have perished from the earth long ago. It could not have withstood the persecutions brought against it. But to-day it towers toward the sunlight in all the strength and majesty of the cedars of Lebanon, and before it the most stupendous systems of idolatry have disappeared. Where are now the systems which existed when the apostles lived? Where are Apollo, Jupiter, Mare, Juno, Mercury, and the host of gods and the temples devoted to their worship? The fire has gone out on their altars, and their worship has ceased forever; while the cross, with all its giories, rises still higher to gild the nations of the earth. The cross has tr

from the time the cross was reared on Calvary 10,000 believers were trusting in its power; in two years Christianity had overrun Judea, and in ten years all the country around and beyond had heard the words of the living God.

THE GOSPEL HAS NOT LOST ITS POWER.
What it has done it can do again. It may have to struggle with Popery and paganism, but it must prevail over every territory where the black flag of infidelity, superstition or idolatry has floated. It has conquered its bitterest enemies. Its power has been feit and acknowledged by the untutored savage. It has triumphed over the brave and stout-hearted. It is adapted to all classes and conditions everywhere. In trial and danger, in sorrow and in death, it sustains us. Yea, though we may walk through the dark valley of the shadow of death, we will fear no evil, because Jesus is with us, and flis rod and staff they comfort us. The cross i the cross i around it and in it cluster all our hopes and joys. We love the cross, the centre of the Christian system, the sinner's only hope and piea. At the foot of the cross we are completely happy, and while we gaze on it we are transported to wear the crown which has been promised to those who hold fast their confidence firm to the end.

A forecat appeal was made to the impenitent to come to the cross and to accept its salvation, after which as collection and subscriptions were taken up for superannusted preachers.

#### S". PATRICK'S CATHEBRAL.

The Lesson of Christ's Passion-Sermon by

The ordinary high mass was celebrated at the Cathedral yesterday by the Rev. Father McGeoghan. At the end of the first gospel the Rev. Father Starr went into the pulpit, and after reading the last four verses from the gospel of the day according to John, said:—This day we commemorate the passion of our Divine Lord and Savious, Jesus Christ. To remind us of his tribulation and suffering the pictures of the stations of the cross, the altar and the emblem of the crucifixion are robed in mourning. Today the Catholic Church throughout the world weeps over the sorrows of our Divine Master. The gospel of to-day is part of a discourse delivered by our Saviour in the Treasury of the Temple on the day following the

PEAST OF THE TABERNACLES.

The reverend gentleman enlarged upon the teachings of Christ during His unblemished life on Earth, and continued.—Faith to be efficient must not be dormant. The Christian who believes and is content with believing only, has but placed his foot upon the threshold of existence in spiritual life. Faith without good works is dead, and if we would follow the example set us by our Saviour, we must have an earnest faith, a firm and confiding hope, with a never-ending desire to perform our duty as

have an earnest faith, a firm and confiding hope, with a never-ending desire to perform our duty as followers of our Redeemer. Although our path may be beset with trials, our cup of serrow bitter, our sufferings hard to bear, still, if we accept them with resignation and a THOROUGH PAITH IN CHRIST, they will pass from us to the honor and glory of God. Our Divine Saviour performed miracles while on Earth, but the Jews did not believe them. They ascribed the power He possessed to the influence of Satan—He who came down from Heaven to shed His blood upon the cross they accused of being possessed by the devil. Again and again He refutes the charge, and appeals to His own lite and character in support of His denial. He tells them plainly that the reason they shut their ears and refuse to believe His teachings is because they are not of God. "I come not for my own glory, I come not to establish my own name, but that of GOD THE FATHER

who is in Heaven." You knew how a man who has nothing to do corresponds with a faith that is unaided by practical results; belief must be active—must be constant. The warrior going to the battle field to seek the bubble reputation at the cannon's mouth sacrifices all to gain the desired object. Country, home and friends are as nothing compared with the glory that is sought after, and as he lies wounded, dying, on the bloody field he sees, with a smile of satisfaction, life's current ebb slowly away, for death will bring the laurel of reward. Sorrowing friends are nothing now. The soldier is dying, even as he has lived, to win a place among the inst of heroes of his native land. As the sterm comes on and

DESTRUCTION SEEMS IMMINENT heregoned.

untried to gain the land. As the sterm comes on and

DESTRUCTION SEEMS IMMINENT
he redoubles his vigiliance and exhausts every effort of his ingenuity to steer unnarmed through the warring elements that threaten such terrible destruction. To secure his object he braves all dangers, and arriving safely in the destined haven is overloyed to think how narrowly he has escaped the terrible fate that threatened him. The Christian, launched upon the sea of life in the vessel of faith alone, is like the bark upon the waters deprived of her helm and the watchful master to pilot her through the stormy stream of life. The ship, without the guide, will rush upon the quicksands and be lost. Our faith must be strong and lasting, ever anxious and watching, ready to do and dare all in the

the SERVICE OF THE MASTER

we have elected to foliow, never stopping to weigh or balance how much we shall perform, but striving at all times and upon every occasion to make our actions commensurate with our faith. The true Christian shenid do everything in his power to be meritorious of heaven. To gain the place promised to the elect should be the end and aim of our every step in life. Christians may often have faith and not reduce it to practice; still it is a pernicious and erroneous belief. Their lives do not correspond with the faith that is taught. Man should always bear in mind the two-fold declaration of "our Divine Saviour," to the wicked and the

should always bear in mind the two-fold declaration of "our Divine Saviour" to the wicked and the just.

The reverend gentleman, after an eloquent perora-tion on the sufferings of Christ on earth and his great love for men, which prompted Him to undergo-the bitter

exhorted his listeners to brace themselves vigorously for the struggle, to carefully watch their actions, that their works may be in keeping with their faith and their lives acceptable in the sight of Heaven, that the great mission of their career on earth shall tend to the honor and glory of God, so that when the end will come they will be taken into the bosom of the Lord and receive the proud inheritance of their labors—"Come, ye blessed of My Father, into the kingdom which is prepared for you."

The music, which was magnificently rendered by the choir, consisted of some classical selections from the best masters—the Kypic and Credo (by Carcano) and Sanctus, Agaus Del (by Churubini). At the offer tory Fac ut Portem, from the Stabat Mater of Rossini, was sung by Madame Chome. Mr. Gustavus Schmit presided at the organ. The following ladies and gentlemen compose the quartet:—Mme. Chome, soprano; Mrs. Werner, alto; Mr. Groschel, tenor; Mr. A. Sohst, basso.

## ST. STEPAEN'S CHURCH.

The Passion and Death of Christ-Sermon by

the Rev. Dr. McGlynn.
At half-past ten yesterday morning high mass was celebrated in St. Stephen's Catholic church, Twentyeighth street. As usual, the sacred edifice was filled to repletion. The musical part of the service. under the direction of the organist, Mr. Danforth, was sung in superb style. After the gospel the Rev. Dr. McGlynn entered the pulpit and delivered an able sermon in his usual eloquent and logical manner, taking for his text the epistle of the day (Passion Sunday), Hebrews ix .: - 'Christ, the High Priest of the good things to come, not by the blood of goats or of calves, but by His own blood, entered once into the holy place, and, therefore, He is the Mediator of the New Testament." The Church on Passion Sunday begins the special season of com-memoration of the passion and death of Christ, by which, out of our ransomed humanity, He won her to be His eternal bride. She invites, even by touching appeals to their senses, those children, whom she has begotten to Him, to lament with her over His agony and death.

THE CHANT OF THE "GLORIA" IS HUSHED and her sacred pictures are draped in the garb of mourning. Her children cannot better show their love and gratitude for the great price at which they have been redeemed than by conforming at this season their minds and hearts to ner-to that mind of hers which is so wise, so considerate, so poetic, so human and yet so divine, because the holy spirit of God has been promised to abide with it and to be its animating principle; to that heart of hers in which is concentrated the tenderness of the hearts of all

is concentrated the tenderness of the hearts of all the saints, and that is loving with a love more than human because it is in closest harmony with THE HEART OF THE MAN-GOD.

But it was not left merely to the poetic mind and loving heart of the Church of Christ to devise the manuer of commemorating the passion and death of her Saviour. He Himself has left with her His own sweet memorial. He has entreated and commanded her to "do it in remembrance" of Him, and particularly of His passion and death—"As often as ye do this you shall show forth the death of the Lord, until He come." Christ the "high priest of the good things to come" and the mediator of the New Testament, has purchased to Himself, not by the blood of oxen and calves and goats, but by His own blood, the right to enter into the holy of holics, where He lavishes all the wealth of love of His human heart and all the resources of His divinity in instituting a sacrifice that shall supersede all

His divinity in instituting a sacrifice that shall supersede all supersede all the ELOOPY OFFERINGS OF THE OLD TESTAMENT, shall be the seal and consecration of His last will and testament and shall be to us His most precions memorial, not merely because it is the last chosen memento of our dying Saviour, but because mysteriously, yet truly, the ploture of this sacrifice is none other than Himself. "This is my body;" "This is the chaince of my blood of the New Testament;" "Do this in remembrance of me." It was this eucharistic sacrifice of Christ, the priest, that Malachi prophesied when he foreshadowed the cessation of the olden sacrifices, to be superseded by one that should be offered among all nations; "for My name

is great among the nations, saith the Lord; for in every place there is sacrifice and there is effected to My name a clean offering." This was to be an essential part of Christ's ministry, and the testimonies of Scripture are as explicit and clear concerning the true sacrificial character of the holy eucharist and the eucharistic priesthood of Christ's sa are those that bear upon Christ's bloody sacrifice upon the cross. As His sacrifice on Calvary was foresnadowed by the bloody offerings of the Jewish law, so was His world-wide eucharistic sacrifice, the holy sacrifice of the mass, foreshadowed by the offering of a Gentile Melchisedec, who was "a priest of the most high God" and who offered bread and wine. It is distinctly foretold and recorded by an oath, which rings forever through the eternal vaults of heaven: "The Lord hath sworn, and He will not repent, Thou art a priest forever according to the order of Melchisedec." This unusual and startling language shows us with wonerous force the extreme importance to the divine plan of Christ's eucharistic priesthood. Is not God's merest word more sacred than any human oath? Yet we are told that God has sworn and, stranger still, that having sworn

It is because in view of man's indifference and ingratitude for the wondrous gift of Christ's presence in the eucharistic offering God might well find but too much reason never to promise it, and after He had promised almost to repent of His promise. But it is something that He is to do in virtue of His own infinite goodness and mercy and love; and therefore He swears by Himself—and He will not repent—that Christ is to be a priest forever, according to the order of Melchisedec. The love with which our Lord "loved us unto the end," which beat audibly in his heart and glowed upon his countenance, constrained Him, as He was about to go out to die, to give us Himself, and He must fulli the Father's word pietiged by an oath in heaven and therefore "He not only offers the eucharistic sacrifice himself, but imparts His priestno

#### ST. MARY'S ROMAN CATHOLIC CRURCH.

Missian—Addresses by the Rev. Father Glackmeyer—Baptism of Converts. It has rarely been the lot of the parishioners of St.

Mary's church to witness such a display of pulpit eloquence and to enjoy the fruits of such a mission as that which was given them for the past two weeks by the Rev. H. Glackmeyer, S. J. Day after day the building was filled with people of every class—mechanics, laborers and merchants, Protestant as well as Catholic, to hear a sermon or to assist at religious exercises. Yesterday the mission was brought to a close by two powerful discourses by Father Glackmeyer, who preached twice or three times each day during the mission. That his labors have been crowned with

UNEXPECTED SUCCESS
is undoubtedly due to his powers as a preacher.
He is among the first orators of the Society of Jesus, and, although his language is at once elegant and terse, he influences his hearers far more by the intense animation of his delivery. He is a Canadian by birth. He means everything he says, and can excite at pleasure a smile or a tear, sometimes both together. Yesterday at high mass, which was celebrated by Father McQuaid, S. J., the very passageways of the church were thronged. After the gospel Father Glackmeyer ascended the pulpit and briefly addressed tweive catechumens— persons not yet baptized. They were respectable looking men, who were

CONVERTED TO THE APOSTOLIC PAITH during the mission. A week ago twelve converted ladies were baptized also. The preacher said:—Oh, if you only knew the joy with which I was animated, which made my hand tremble when I poured upon the heads of those converted women the water of baptism which linked their souls to God! If you who have failed to profit

by this mission had only kneet beside me and simply our labors! Their joy was inexpressible, like that of Peter and John befere Christ transfigured, when they cried out, "Lord, it is good for us to be here." To you sinners who have not been reconciled to the processible of the p

granted, and when, a few days afterwards, his head was about to rise from his body, he exclaimed, "Lord, have mercy on my soul" Oh, mothers, said the preacher, you who have had children, come and kneel here before her altar and beg of Mary to comfort you and them. Mary was a mother; she is the comfortress of the afficted.

The congregation were in tears when the speaker closed his discourse. He proceeded to baptize the catechumens while the assemblage knelt in prayer. The ceremony was a most impressive one.

At half-past seven in the evening solemn vespers were sung, and the church was thronged by about 4,000 men to hear Father Glachmeyer's sermon on "Perseverance," His text was, "He that shall persevere to the end, he shall be saved." The effect of the discourse was visible, and it was listened to with breathless silence. The labors of the Jesuit Fathers were then brought to a close by a benediction of the blessed sacrament. The people of the parish may well feel proud of the success of the mission and of the labors of their pastor, Father O'Reilly, both in enlarging and beautifying the church and in his efforts to promote the spiritual welfare of his flock.

#### CANAL STREET PRESBYTERIAN CHURCH.

Charity Considered as a Broad Christian

Love-Sermon by Rev. David Mitchell. The modest little edifice known as the Canal street Presbyterian church was well attended yesterday norning by an earnest congregation of plain, everyday people. The pastor, Rev. David Mitchell, is a young man, but an earnest and eloquent preacher. The church is well endowed, and the seats are free. The pastor expressed the desire of welcoming to it those who are too poor to possess pews in more fashionable churches. Situated in one of the most unpopular parts of the city, its mission is most difficult, and therefore most commendable.

The Rev. David Mitchell preached yesterday the

fourth of a series of discourses on I. Corinthians, xiil., 13-"And now abideth faith, hope, charity, these three; but the greatest of them is charity. We had come to the last and greatest of the gifts of

This word had come, in latter times, to be constdered synonymous with that of "almsgiving." But throughout the Bible it was more often rendered. from the original text, as "love." See St. John iii., 16. It was advisable not to carry with us a wrong idea of the world.

Faith and hope are parts of our natures. They are seen in man, whether under Christian Influence or not. They are natural endowments. A man is not a Christian merely because of his hoping and believing faculties, but because these faculties are exercised toward God. So it is with love. We do exercised toward God. So it is with love. We do not begin to love when we come under the grace of God; but have loved long before. Love is in the very nature of man. It is a word which all men understand. Every language has it, and, like those other universal words—"hanger," "th irst," "sleep"—it needs no learned definition. Other words may signify nothing to unleitered men. Philosophy or the fine aris may be to them unknown; but love carries with it a key for all hearts. Ancient Rome and Greece defied love, and worshipped it as they worshipped their other goddesses. Poets have sung of love; philosophers have speculated about it long before theologians existed. Love has played an important part in the world. The Old Stowy has been enacted and re-enacted. Youth and maidenhood have been drawn together by love closer and closer until blossoming into the flowers of courtship and ripening into the dirst fruit of matrimony. This is what has attached such a charm to the word. Love is like a second nature to man, and on it the world depends for purity and civilization. The instances of brotherly love are not confined to the pages of sacred literature. They are found in the traditions of every nation. Some such instances are so remarkable that we cannot but believe that God moves the hearts of men who have never heard of Jesus Christ. The reverend gentleman here recounted the story of DaMon And Pytthias.

Instances of self-sacrifice were not wanting in non-Christian countries. Among the heathens men do and suffer for one another in a manner that would sname many professing the name of Christ. But in no case can one man atone for another's sin. Christ stands above every instance of one man loving another.

Love is an original exercise of a faculty by the not begin to love when we come under the grace of

stands above every instance of one man loving another.

Love is an original exercise of a faculty by the human mind. Indeed, it is taught in the Seriptures that

MAN MUST LOVE

something. This is illustrated in the case of a lady expending her affections on a lapdog, a favorite cat, or a monkey. She must love something—must have some object to pet and caress. Why not tove God's little ones, that are orphans or worse than orphans? Why not take some of God's children to her heart and home and expend upon them her affections?

So it is with men who love money and property—who give up their souls to the grasping endeavor te enlarge their wealth. Will God regard their gold and sliver? Better were it would they give it to His purposes in raising the degraded and weak, rather than squander it in useiess channels where it will bring no roward.

It may be asked, since love is in our nature, Why call it a grace? Simply because Christ takes the aculty of love and refines and ennobles it. Our love before was like sliver and gold ore. In the ore it had no value. It must be separated from the dross. But the purpring infliction makes it

AKIN To God Himself.

The great requirement of Christ's law is to love God. Begin with loving God. He is worthy of love. Love Him as a parent who feeds you who clothes you with raiment, who gives you the glorious heritage of this green carth, who blesses you with His

you with raiment, who gives you the glorious heritage of this green earth, who blesses you with His kind, superintenting care. "God so loved the world that He sent His only begotten Son." How great was and is His fatherly love! It is for us to love Him, and we shall be true to ourselves, our consciences, our wives and children, our fellow men. Loving God leads to the love of our fellow men. Having this love can be comprehended those Gospel words.

words,

"LOVE YOUR ENEMIES;
do good unto those that despitefully use you." Such was the love of Jesus when he said, "Father, forgive them; they know not what they do." Truly Coleridge writes:—

He prayeth best who loveth best.

Though love is so simple that all men readily understand it, yet it comprehends so much that no one word can express its meaning. If you say love is benevolent it is not the whole trints, if you say love is true you do not quite express it; if you say it is holy you fall short of the truth; if you say it is holy you fall short of the truth; if you say it is holy you fall short of the truth; if you say it is holy you fall short of the truth; if you say it is holy you fall short of the truth; if you say it is holy you fall short of the truth; if you say it is holy you fall short of the truth; if you say it is holy you fall short of the truth; if you say it is holy you fall short of the truth; if you say it is holy you fall short. He who fears to hurt his pocket by listening to the cries of the distressed lacks one part of love—namely, benevolence. At this moment such cries come across the waters, pouring into the cars of those who profess to be Christians. The reverend gentleman, referring to the sufferings in France, held that political opinion in regard to the cause of the late war should not abridge one's sympathy for the widows and orphans who are its victims. There were too many who would aver that the French people had done wrong in beginning the war, and consider such an excuse for refusing to help them in this extremity. Such was not the way with Christ. Every cry of distress reached His heart, though it were from His worst enemy—from the lowest and most degraded. If He had reasoned so what sympathy would he have had with the poor Magdalen? He had a heart for all.

Charity was "true" and "holy." Hollness was its end. It does not love sin though it roves the sinner.

CHRIST HATED SIN.

It is impossible to tell how deeply, how intensely He

ner.

CHRIST HATED SIN.

It is impossible to tell how deeply, how intensely He hated all that was sensual and deprayed. Yet he did not hate the sinner, but loved him. So charity in man leads him to a tender, pitying love for the fallen and a deep abhorrence for the sin.

charity was invincible. Knowledge might fail; friendship, riches, all else on which men depend; but charity, glowing in the human heart, will never extinguish, but burn brighter and brighter unto the end.

unto the end.

But how shall we partake of this Christian love?

First, by contemplating its archetype in Josus
Christ. Second, coming to Him and being warmed
by His exceeding great love, and receiving it from
Him. That love which He gives us will never die
out from our nearts.

## ST. LAURENCE'S CHURCH, VORKVILLE.

Rev. Father Buyschaut, S. J.

The mission commenced two weeks ago in the Church of St. Laurence, East Eighty-fourth street, and so successfully conducted by the Rev. A. Damen, S. J., was brought to a close yesterday fore-

At one of the early masses almost all the members of the Bona Mors Sodality, an association composed of the male portion of the parishioners and instituted during the mission by Father Damen, received communion. This sodality, as its name indicates, las for its object a preparation for a good death. Father Ferrard, S. J., officiated at the solemn mass, and Father Buyschaut preached from the following laconic text:-"He hath done all things well."-

Mark vil., 37. These are simple words, few in number, and yet they speak volumes. How much worth and truth are contained in the expression when applied to our Saviour! It is, in fact, an epitome of His labors and sufferings commenced in the vary. "He hath done all things well;" His actions, joys, affections and suffering were all done for the honor of His Father. How consoling would it be for us if, looking back on days that are gone, we could say we have done all things well. Oh! con-

soling would it be, indeed. Such A RECOLLECTION OF A WELL SPENT LIFE would bring us bleased peace on the bed of death, and enable us to say, with the apostic. "I now wish